

THE GLORY OF CHRIST,

7157
A

SERMON,

On Occasion of the Death of the Honourable and Reverend

WILLIAM BROMLEY CADOGAN,

PREACHED IN ST. GILES'S CHURCH, READING, JAN. 29, 1797,

And since enlarged;

TO WHICH IS ADDED,

A BRIEF ACCOUNT OF HIS DEATH,

By the Rev. CHARLES SIMEON, M. A.

FELLOW OF KING'S COLLEGE, CAMBRIDGE.

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Heb. xiii, 8. *Jesus Christ the same yesterday, and to-day,
and for ever.*

IN this present state, wherein the affairs both of Individuals and of Nations are liable to continual fluctuation, the mind needs some principle capable of supporting it under every adverse circumstance that may occur. Philosophy proffers its aid in vain: the light of unassisted Reason is unable to impart any effectual Relief: but Revelation points to God; to God, as reconciled to us in the Son of his love: it directs our views to him who “changeth not;” and who, under all the troubles of life, invites us to rely on his paternal care. Every page of the inspired writings instructs us to say with David, “When I am in trouble I will think upon God.” Are we alarmed with tidings of a projected Invasion, and apprehensive of *national* Calamities? God speaks to us as to his people of old,* “Say ye not, A confederacy, to all to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid; but sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread; and he shall be to you for a Sanctuary.” Are we agitated by a sense of *personal* danger? That same Almighty Friend expostulates with us,† “Who art thou, that thou shouldst be afraid of a Man that shall die, and of the Son of Man that shall be as grass, and forgettest the Lord thy Maker?” Are we, as in the present instance, afflicted for *the Church* of God? has God taken away the Pastor, who “fed you with knowledge and understanding?” and is there reason to fear, that now, your “Shepherd being removed, the sheep may

* Isaiah 8—12, 14. † Isaiah 51—12, 13.

may be scattered," that "grievous wolves* may enter in among you, not sparing the flock; yea, that even of your own selves some may arise, speaking perverse things, to draw away disciples after them?" Behold! such was the state of the Hebrews, when this Epistle was written to them: and the Apostle, studious to fortify them against the impending danger, exhorts them to remember their deceased Pastors, following their faith, and considering the blessed way in which they had terminated their career. Moreover, as the most effectual mean of preserving them from being "carried about with any strange doctrines" different from what had been delivered to them, he suggests to them this thought, That Jesus Christ, who had been ever preached among them, and who was the one foundation of all their hopes, was still the same; the same infinitely gracious, almighty, and ever-blessed Saviour. "Remember", says he, "them which have had the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and for ever."

These last words were chosen by your late worthy Minister, as his subject on the first day of this year, and, as I am informed, were particularly recommended to you as your motto for the year ninety-seven. On this, as well as other accounts, they seem to claim peculiar attention from us: And, O that the good Spirit of God may accompany them with his blessing, while we endeavour to improve them, and to offer from them such considerations as may appear suited to you under your present most afflictive circumstances!

Your late faithful, loving, and much beloved Pastor is no more: He that was, not in profession merely, but in truth, "a guide of the blind, a light of them which were in darkness, an instructor of the foolish, and a teacher of babes;" He that for so many years spent all his time, and found all his delight, in imparting the knowledge of salvation both to old and young, he, I say, is taken from you; and your loss is unspeakably severe. But is all gone? No. He that formed him by his grace, raised him up to be a witness, and sent him to preach the Gospel to you for a season, remains the same; He has still "the residue of the Spirit," and can send forth ten thousand such labourers into his vineyard, whensoever it shall please him. Though the creature, on whose lips you have so often hung with profit and delight, is now no more, yet the Creator, the Redeemer, the Saviour of the world is still the same; Jesus Christ is the same yesterday, and to-day, and for ever: He is the same in the dignity of his person—the extent of his power—the virtue of his sacrifice—the tenderness of his compassion—and in fidelity to his promises.

First,

First, *in the dignity of his person.* The terms “ yesterday, to-day, and for ever,” are expressive of a true and proper eternity: they do not import merely a long duration, but an existence that never had a beginning, nor shall ever have an end. In this view they are frequently applied to Jehovah to distinguish him from any creature, how exalted soever he might be. When God revealed his name to Moses, that name whereby he was to be made known to the Israelites, He called himself I AM: “ say to them, I AM hath sent me unto you:” And St. John expressly distinguishing the Father both from Jesus Christ, and from the Holy Spirit, calls him the person “ who is, and was, and is to come.” Now this august title is given repeatedly to Jesus Christ, both in the Old and New Testament. The very words of our text evidently refer to the 102d Psalm, where the Psalmist, indisputably speaking of Jehovah, says, “ Thou art the same, and thy years shall have no end,” And lest there should be the smallest doubt to whom this character belongs, the author of this epistle quotes the words in the very first chapter,* insists upon them as immediately applicable to the Messiah, and adduces them in proof, that Christ was infinitely superior to any created being, even, “ God blessed for evermore.” Our Lord himself on various occasions asserted his claim to this title: to the carnal Jews, who thought him a mere creature like themselves, He said, “ Before Abraham was, I AM.” And when He appeared to John in a vision, He said, “ I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.”† Behold then the dignity of our Lord and Saviour! “ His goings forth have been from everlasting:”‡ He was set up “ from everlasting; from the beginning, or ever the earth was.”§ We must say of him in the words of David, “ From everlasting to everlasting Thou art God.” And is this a matter of small importance? Does the Christian feel no interest in this truth? Yea, is it not the very foundation of all his comforts? He may be deemed a bigot for laying such a stress on the divinity of Christ: but having once tasted the bitterness, and seen the malignity of sin, he is well persuaded that the blood of a creature could never have availed to expiate his guilt, nor could any thing less than “ the righteousness of God” himself suffice for his acceptance in the day of judgment. Know then, believer, that Jesus Christ is the same yesterday, to-day, and for ever: He is the eternal and immutable Jehovah: He is worthy of all thy love, of all thy trust, of all thy confidence. Thou needest never be afraid of thinking too highly of him: When thou “ honourest him as thou honourest the Father,” then thou regardest him

* Heb. 1—12. † Rev. 1—8. ‡ Micah 5—2. § Prov. 8—23.

him in the manner that becomes thee: When thou bowest the knee before him, and confessest him as thy Sovereign Lord, then thou most effectually glorifiest God the Father.* Remember then under all the trying dispensations thou mayest meet with, and, most of all, under the bereavement which thou art now so bitterly lamenting, that He, in whom thou hast believed, is an all-sufficient Saviour; and that when thou lookest to him for any blessing whatsoever, thou mayest cry with confident assurance, "My Lord, and my God." The Ministers of the Church "are not suffered to continue by reason of death:" that tongue which lately was "as a tree of life," under the shadow of which you sat with great delight, and the fruit whereof was sweet unto your taste, now lies silent in the tomb: Our departed friend has experienced that change, which sooner or later awaits us all: He will ere long experience a still further change, when "his corruptible shall put on incorruption, and his mortal, "immortality;" when his body, that now lies mouldering in the dust, shall be "raised like unto Christ's glorious body," and "shine "above the sun in the firmament for ever and ever:" He is not to-day what he was yesterday; nor shall he for ever what he now is: This honour of eternal, immutable self-existence belongs not to the highest archangel; for though the angels may be subject to no further change, it was but yesterday that they were first created. To Christ alone belongs this honour; and "with him there is no "variableness, neither shadow of turning."

II. As Jesus Christ is eternally the same in the dignity of his person, so is He also *in the extent of his power*. We are informed, both in the Psalm from whence the text is taken, and in the first chapter of this epistle where it is cited, that Jesus Christ was the creator of the universe; "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." And from the first moment of its existence He has "upheld it by the word of his power." In the days of his flesh He still exercised the same omnipotence: "Whatsoever the Father did, that did the Son likewise." On ten thousand occasions He wrought the most stupendous miracles, and shewed that every created being was subject to his will. He not only cleansed the lepers, and caused the blind to see, the deaf to hear, and the lame to walk, but He raised the dead, cast out devils, and controuled the very elements, saying to the wind, Be still, and to the waves, Be calm. Nor, in this, did He act as one, that had received a delegated authority; but as one, who had an essential and unalienable right to exercise universal dominion. Though, as man, He acknowledged subjection to his Father, and, as Mediator, spake and acted in his Father's

Father's name, yet, in all his Miracles, He put forth a virtue inherent in himself, He made his own will the rule and measure of his conduct, and stamped the impression of divinity on all his actions. And is he not still the same? What He was yesterday, will He not also be to day, and for ever? Is there any disorder of the soul or body that He cannot heal? Are any lusts so raging that He cannot calm them, or so inveterate that He cannot root them out? Cannot He that formed the rude and indigested chaos into order and beauty, create our souls anew? Cannot He that said, "Let there be light, and there was light," transform our corrupted hearts into the divine image in righteousness and true holiness? Cannot He that "triumphed over all the principalities and powers" of hell, "bruise satan under our feet also?" In short, "is there any thing too hard for him?" No, He is still the same: He, to whom "all power in heaven and in earth has been committed," still holds the reins of government, and "ordereth all things after the counsel of his own will." What comfort may not this afford you under your present affliction! It pleased Him for a season to set over you a faithful Pastor, by whom He has called hundreds into his fold, and "turned multitudes from the error of their ways." But though your honoured Minister was the instrument, he was only an instrument; he was but "an axe in the hands of him that heweth therewith," an "earthen vessel in which was deposited the heavenly treasure," and by whom Christ communicated to you his "unsearchable riches": "The excellency of the power was altogether Christ's." And has the power ceased, because the instrument is laid aside? "Is the Lord's ear heavy, that he cannot hear?" or is his hand shortened, that he cannot save?" Oh remember, that though the stream is cut off, the fountain still remains; and every one of you may go to it, and "receive out of your Redeemer's fulness grace for grace." Yea, who can tell? That same almighty "arm that raised *him* up to be a faithful witness for the truth, that enabled him to despise the pleasures and honours of the world, and to devote himself wholly to the great work of the ministry, can do the same for his successor. You well know, that he, whose loss we bemoan, was not always that able and excellent minister that he afterwards proved. Be not then hasty, if all things be not at first agreeable to your mind: exercise meekness, patience, forbearance: seek to obtain nothing by force or faction: let the whole of your conduct be conciliating, and worthy of your Christian profession: above all, continue instant in prayer: beg that "the Lord of the harvest, who alone can send forth faithful labourers into his harvest," will pour out in a more abundant measure his grace upon him, who by the good providence of God, is about to take the charge

charge of you; and then I do not say, that God will *at all events* grant your requests; but this I say with confidence, That your prayers shall not fall to the ground, and that, if God, on the whole, will be most glorified in that way, your petitions shall be literally granted, and "the spirit of Elijah shall rest on Elisha."

III. A third point, which it is of infinite importance to us to be acquainted with, is, that Christ is ever the *same in the virtue of his sacrifice*. Though He was not manifest in human flesh, 'till four thousand years had elapsed, yet his sacrifice availed for the salvation of thousands during the whole of that period. The sacrifice, which Abel offered, did not obtain those distinguished tokens of divine acceptance on account of its own intrinsic worth, but because the offerer looked forward by faith to that great sacrifice, which in the fulness of times was to be presented to God upon the cross, even to Him, who, in purpose and effect, was the "Lamb slain from the foundation of the world." As for all other sacrifices, they had no value whatsoever, but as they typified that "one offering of the body of Jesus Christ once for all." When we see the high priest and the elders of Israel putting their hands upon the scape-goat, and transferring to him all the sins of the whole congregation of Israel, that they might be carried into the land of oblivion, then we behold the efficacy of Christ's atonement: it is not to be imagined that the blood of bulls or of goats could take away sin: no: in every instance where the conscience of a sinner was really purged from guilt, the pardon was bestowed solely through "the blood of Him, who, through the Eternal Spirit offered himself without spot to God." And is not that, which throughout all the Mosaic dispensation, and from the very beginning of the world, availed for the remission of sins, still as efficacious as ever to all who trust in it? or shall its virtue ever be diminished? Could David, after the commission of crimes, which "make the ears of every one that heareth them to tingle," cry, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow;" and may not the most abandoned sinner now hope for mercy through "the blood of sprinkling?" Could Saul, that blasphemer, that injurious and persecuting zealot, say of Christ, "He has loved me, and given himself for me?" Could he say, "I obtained mercy, that in me, the chief of sinners, Jesus Christ might shew forth all long-suffering for a pattern to them who shall hereafter believe on him to life everlasting?" And shall any one be left to doubt whether there be hope for *him*? Surely we may still say with the same confidence that the apostles declared it in the days of old, "We have redemption through his blood, even the forgiveness of sins: He is the propitiation not for our sins only, but also for the sins of
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“ of the whole world : through Him all that believe shall be justified from all things : the blood of Jesus Christ cleanseth from ALL sin.” How sweetly have many of you experienced the truth of these declarations, when your dear Minister has been insisting on this favourite topic, and “ Christ has been set forth crucified, as it were, before your eyes !” How many of you, while lying at Bethesda’s pool, have embraced the opportunity afforded you, and plunged beneath that water to the healing of your souls ! Some others perhaps among you have been long hesitating, as it were, upon the brink, and doubting and questioning your right to wash in it : ah ! chide your unbelief : know that “ the fountain was opened “ for sin, and for uncleanness.” Look not then so much to the malignity of your offences, as to the infinite value of Christ’s atonement : and under every fresh contracted guilt, go to the fountain, wash in it and be clean. Let there not be a day, if possible not an hour, wherein you do not make fresh application to the blood of Jesus : go to that to cleanse you, as well from “ the iniquity of “ your most holy things,” as from the more heinous violations of God’s law ; thus shall “ your heart be ever sprinkled from an evil “ conscience,” and your “ conscience itself be purged from dead “ works to serve the living God.” There are some of you indeed, it is to be feared, who have hitherto disregarded the invitations given you, and are yet ignorant of the virtue of this all-atoning sacrifice : you have unhappily remained dry, and destitute of the heavenly dew, which has long fallen in rich abundance all around you. How long you may continue favoured with such invitations, God only knows : but O that you might this day begin to seek the Lord ! He that once died on Calvary, still cries to you by my voice, “ Look unto me, and be ye saved all the ends of the earth, “ for I am God, and there is none else.” Now then obey his voice ; say to him, “ Draw me that I may come unto thee ; Draw me, and I will run after thee.” Thus shall you be numbered among those, who are redeemed to God by his blood, and shall join, to all eternity, with your departed Minister and all the glorified saints, in singing, “ To him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever, Amen.”

IV. It will be a further consolation to us to reflect that Jesus Christ is the same *in the tenderness of his compassion*. It was Christ who led the people of Israel through the wilderness, and who directed them by his servant Moses. This appears from the express declaration of St. Paul. We are told that the Israelites “ tempted “ God in the desert, saying, can He give bread also, and provide “ flesh for his people ?” And St. Paul, speaking of them, says, “ Neither

" Neither tempt ye CHRIST, as some of them also tempted, and
 " were destroyed of the destroyer"* . Now the tender compassion
 which Christ exercised towards his people in the wilderness is made
 a frequent subject of devout acknowledgement in the holy Scrip-
 tures. Isaiah says, " In all their affliction He was afflicted, and the
 " angel of his presence saved them: in his love and in his pity He
 " redeemed them, and He bare them, and carried them all the days
 " of old."† Moses himself, who both experienced and witnessed
 his compassion, describes it in terms as beautiful as imagination
 can conceive. See Deut. 32—9, 12. " The Lord's portion is his
 " people; Jacob is the lot of his inheritance. He found him in
 " a desert land, and in the waste howling wilderness: He led him
 " about; He instructed him; He kept him as the apple of his eye:"
 then comes the image of which I speak: but in order to enter
 fully into its meaning, it will be proper to observe, that the eagle,
 when teaching her young to fly, flutters over them, and stirs them
 up to imitate her; she even thrusts them out of the nest, that they
 may be forced to exert their powers; and if she see them in danger
 of falling, she flies instantly underneath them, catcheth them on
 her wings, and carries them back to their nest. In reference to this
 it is added, " As an eagle stirreth up her nest, fluttereth over her
 " young, spreadeth abroad her wings, taketh them, beareth them
 " on her wings, so the Lord alone did lead him." Can any thing
 present a more beautiful idea to the mind? Can any image what-
 ever more forcibly impress us with admiring thoughts of Christ's
 tenderness and compassion? Such was Jesus in the days of old:
 and is He not the same at this day? Will he not still " carry the
 " lambs in his bosom, and gently lead them that are with young?"
 Can we produce in the annals of the world one single instance
 wherein He " brake the bruised reed, or quenched the smoking
 " flax?" Has He not invariably " brought forth judgment unto
 " victory," and " perfected his own strength in his people's weak-
 " nesses?" Who amongst us have ever " sought his face in vain?
 With whom has He ever refused to sympathize? Will not He
 who wept with the sisters of the deceased Lazarus; will not He
 that had compassion on the multitude because they were as sheep
 not having a shepherd; will not He that wept over the murderous
 and abandoned city, now weep over a disconsolate widow, a de-
 serted people, and especially over those, who have " not known
 " the day of their visitation, and whose eyes have never yet seen
 " the things belonging to their peace?" Is He become an " High
 " Priest that cannot be touched with the feeling of our infirmities;"

or

or that, notwithstanding He has been "in all points tempted like
 "as we are, has no disposition to succour his tempted people?"
 Unbelief and satan may suggest such thoughts to our minds; but
 who must not attest that they are false? Who is not constrained
 to acknowledge, that "He is gracious and full of compassion, slow
 to anger and of great mercy?" Here then again let the drooping
 souls rejoice: ye, who are poor in this world, have lost a friend;
 a kind, compassionate friend, who, "according to his ability, and
 "often beyond his ability," exerted himself to relieve your wants.
 Ye, who are of a broken and contrite spirit, ah! what a friend
 have ye lost! how would the departed saint listen to all your com-
 plaints, and answer all your arguments, and encourage you to look
 to Jesus for relief! what a delight was it to him to "comfort your
 "weak hands, and confirm your feeble knees, and to say to your
 "fearful hearts, be strong, fear not, your God will come and save
 "you!"-ye "afflicted and tossed with tempest and not comforted,"
 whatever your distresses were, surely ye have lost a brother, "a
 "friend that sticketh closer than a brother." But though his
 benevolent heart can no more expand towards you, "has your
 "Lord forgotten to be gracious? has Jesus shut up his tender
 "mercies?" No: to him you may still carry your complaints: He,
 bids the weary and heavy-laden to come unto him: He "has re-
 "ceived gifts," not for the indigent only, but "for the rebellious:"
 nor shall one of you be "sent empty away." Whom did He ever
 dismiss, in the days of his flesh, without granting to him the blessing
 he desired? So now, if you will but go unto him, He "will satiate
 "every weary soul, and replenish every sorrowful soul:" He "will
 "give you beauty for ashes, the oil of joy for mourning, and the
 "garment of praise for the spirit of heaviness, that God may be
 "glorified."

V. The last observation we proposed to make, was, that Christ
 is the same *in his fidelity to his promises*. We have before shewn,
 that He led his people through the wilderness: He had promised to
 cast out all their enemies, and to give them "a land flowing with
 "milk and honey." And behold, Joshua, at the close of a long
 life, and after an experience of many years, could make this appeal
 to all Israel: "Ye know in all your hearts,* and in all your souls,
 "that not one thing hath failed of all the good things which the
 "Lord your God spake concerning you; all are come to pass unto
 "you, and not one thing hath failed thereof." The same fidelity
 did Jesus manifest, while He sojourned upon earth: The Father had
 committed to him a chosen people to keep: and Jesus with his
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dying breath could say, "those, whom thou gavest me, I have kept, and none of them is lost." He promised to his disconsolate disciples, that He would pour out his spirit upon them; and that the Comforter, whom He would send, should far more then compensate the loss of his bodily presence: And, how speedily did He perform his promise! Thus, in every succeeding age, have his people found him faithful. He has "given exceeding great and precious promises" to his Church, not one jot or tittle of which have ever failed. They who have rested on his word, have never been disappointed. Enthusiasts indeed, who have put their own vain conceits in the place of his word, and have presumed to call their own feelings or fancies by the sacred appellation of a promise, have often met with disappointments; nor can they reasonably expect any thing else: but they who rest upon the clear promises of the Gospel, and wait for the accomplishment of them to their own souls, "shall not be ashamed or confounded world without end." Let any creature upon earth, "seek first the kingdom of God and his righteousness," and shall he be left wholly destitute with respect to *temporal* comforts? No: he perhaps, may be severely tried for a season; but ere long he shall have "all other things added unto him." Let a sinner, "whose sins have been of a scarlet or crimson dye," make application to the Lord for mercy; and shall he ever be cast out? No, "in no wise," provided he come simply trusting in the Saviour's righteousness. Let any man, seek deliverance from the snares of satan, by whom he has been led captive at his will; and shall he be left in bondage to his lusts? Most surely not, if he will rely on him who has said, "sin shall not have dominion over you, because ye are not under the law but under grace." Now it may be, that many of you have been promising yourselves much spiritual, perhaps also some temporal advantage, from your deceased Minister: And behold! in an instant, all your hopes are blasted: the Creature, though so excellent, proves in this respect but a broken reed. But, if you will look to Christ, you cannot raise your expectations too high: He is the same yesterday, to day, and for ever: you may rely on him, for body and for soul, for time and for eternity: He will be to you a "Sun and a Shield; He will give you both grace and glory; nor will he withhold any good thing from them that walk uprightly." If He see it necessary that for a season you should be "in heaviness through manifold temptations," He will make your trials to work for good; and "your light and momentary afflictions shall work out for you a far more exceeding and eternal weight of glory." Only commit your souls to him in well-doing, and He will "keep you by his almighty power, through faith, unto salvation."

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In the Improvement which we would make of this subject, we beg leave once more to notice the words that immediately precede the text; "Remember them that have "had the rule over you, that have spoken unto you the word of "God; whose faith follow, considering the end of their conversation." We may appear indeed, in this, to draw your attention from Christ, and to fix it on the Creature. But we shall still keep in view our main subject; and at once consult the scope of the context, the peculiarity of this occasion, and the feelings of your hearts.

First then, "Remember him who has had the rule over you, and "has preached unto you the word of God." Surely I need not say much to enforce this part of the exhortation: He is deeply engraven on your hearts, nor will the remembrance of him be soon effaced from your minds. Many of you would have "even plucked "out your own eyes and have given them unto him," if by so doing you could have conferred upon him any essential benefit: Yea, I doubt not, there are many in this assembly that would gladly, very gladly, have laid down their lives in his stead, that so great a blessing as he was, might yet have been continued to the Church of God. It cannot be but that the poor must long remember their generous and constant benefactor. Many of the children too, I trust, whom he so delighted to instruct, will remember him to the latest period of their lives. Above all, the people, who looked up to him as their spiritual father, to whom they owed their own souls, will bear him in remembrance. They will never forget "how "holily, justly, and unblameably he behaved himself among "them," and how "he exhorted and comforted and charged "every one of them, as a father doth his children, that they would "walk worthy of God, who hath called them unto his kingdom "and glory." Deservedly will his name be revered in this place for ages; for "he was a burning and a shining light;" and had so uniformly persisted in well-doing, that he had utterly "put to "silence the ignorance of foolish men," and made religion respectable in the eyes of the most ungodly.

Let me proceed then in the next place to say, "follow his faith." What his faith was, you well know. Christ was the one foundation of all his hopes. He desired "to be found in Christ, not having his "own righteousness, but that which is by the faith of Christ, the "righteousness which is of God by faith." And as he trusted in no other for his own salvation, so he preached no other amongst you. He had "determined, like St. Paul, to know nothing amongst "you but Jesus Christ, and him crucified." Every discourse he preached, tended immediately or remotely to glorify Christ amongst you: if he preached the law, it was that, as a schoolmaster, it might

lead you to Christ: if he insisted upon obedience, it was, that you might "glorify Christ by your bodies and your spirits which are Christ's." In short, Christ was, as well in his ministrations as in the inspired writings, the Alpha and Omega, the beginning and the ending, the first and the last. Were he preaching to you at this moment, I am persuaded he would have no other theme; yea, if to the end of the world he were continued to preach unto you, you would hear of nothing but Christ, the same yesterday, to day, and for ever. It was this, which made his ministry so acceptable unto you: it was this, which God rendered useful to the conversion and consolation of multitudes amongst you. By the faith of Christ he lived, and in the faith of Christ he died. Almost the last words he uttered were these, "weep not for me; I am very happy. I DIE IN THE FAITH OF THE LORD JESUS." I have been anticipated in one remarkable circumstance which I had intended to mention to you; and I am unwilling to omit it now, because there may be some here who were not present this morning. Indeed it is so applicable to my subject, and so illustrative of the character of your dear pastor, that I may well be excused, if I repeat what you have already heard. That blessed man, though he possessed a very considerable share of human learning, valued no book in comparison of the scriptures: when therefore he found his dissolution approaching, he desired his dear partner to read a portion of the word of God: she immediately read to him, first the 23d Psalm, and afterwards the 8th chapter of Proverbs. In the last verse but one of that chapter she came to these words; "whoso findeth me, findeth life, and shall obtain favor of the Lord." Immediately, without waiting for her to conclude the chapter, he cried, "stop, stop; now shut up the book; that is enough for me." Blessed man! he had sweetly experienced the truth of those words; he had found life in Christ Jesus; he had obtained favor of the Lord; and he knew that he was going to dwell with his Lord for ever. Such was his faith. He held fast Christ as his "wisdom, his righteousness, his sanctification, and his complete redemption." He made "Christ his all, and in all." But while he trusted in Christ alone for his justification before God, no man living ever more forcibly inculcated the necessity of good works, or, I may truly add, practised them with more delight. He was also a firm friend to the established church, and inculcated on all occasions submission to the constituted authorities of this kingdom. He considered obedience to the powers that be, as an essential part of his duty to God: he looked upon earthly governors as ministers ordained of God, and, inculcated obedience to them as a duty, "not merely for wrath, but also for conscience sake." As then ye have been followers

followers of his faith and practice while living, so be ye imitators of him now that he is withdrawn from you: "Be ye followers of him, as he was of Christ." And be careful "not to be carried about with divers and strange doctrines," either in religion or politicks; but "hold fast that ye have received, that no man take your crown." If there be any here, who have never yet been "partakers of the like precious faith with him," O that I might this day prevail with them to "become obedient to the faith!" my dear brethren, you will assuredly find, that the only means of holiness in life, or peace in death, or glory in eternity, is, the knowledge of Christ: "there is no other name under heaven given among men whereby we can be saved" from sin and misery in this world, or from everlasting destruction in the world to come, no other name, I say, but the name of Jesus Christ. I must therefore intreat you now to reflect on those things, which hitherto ye have heard without effect; and I pray God, that the seed, which has lain buried in the earth, may spring up speedily, and bring forth fruit an hundred-fold.

I add now in the last place, "Consider the end of your departed Minister's conversation." You have heard how peaceful and resigned he was in the prospect of death, and what an assured and glorious hope of Immortality he enjoyed. "Mark the perfect man," says David, "and behold the upright, for the end of that man is peace:" this you have seen verified in him. But carry your thoughts a little further: follow him within the veil: behold him united to that blessed assembly of saints and angels: see him freed from the bondage of corruption, arrayed in the unspotted robe of his Redeemer's righteousness, crowned with a royal diadem, seated on a throne of glory, tuning his golden harp, and with a voice as loud and as melodious as any saint in heaven, singing, "Salvation to God and to the Lamb." Is there so much as one of you that can think of this, and not exclaim, "Let *me* die the death of the righteous, and let my last end be like his!" Let the thought of these things, my brethren, encourage you to persevere: the conflict cannot be very long, but how glorious the triumph! Consider this, I beseech you, that you "may fight the good fight of faith, and quit yourselves like men. Go on, strong in the grace that is in Christ Jesus; and doubt not, but that you shall find the grace of Christ as sufficient for you, as it has been for him; and that what Christ has been to others in former ages, He will be to you, the same yesterday, to-day, and for ever.

A C C O U N T
O F
Mr. CADOGAN's DEATH.

THE most important circumstances in the last illness of this faithful Servant of God, having been stated to the congregation in the morning, and afternoon, it seemed unnecessary to repeat them in the evening sermon. But, as many, who did not hear these discourses, will be anxious to know the state of his mind in that trying hour, and as the relation of it may encourage them to follow his steps, it is judged proper to add a short Memoir respecting it.

He had been seized with an inflammation in his bowels on Thursday evening, but, through the blessing of God on medical assistance, was considerably relieved.

On Tuesday afternoon about one o'clock he relapsed, and seemed persuaded that he should not recover. Being desirous of having the word of God read to him, Mrs. C. read, as has been already mentioned, the 23d Psalm, and, after awhile, the 8th chapter of Proverbs; when he stopped her at those remarkable words, "who so findeth me, findeth life, and shall obtain favor of the Lord," and desired her to close the book without proceeding any further, that being a portion, on which his soul could feed with most perfect satisfaction and confidence. Perhaps no man ever trusted more simply, more entirely, or with more unshaken assiance on the Word of God, than he. As Abraham was distinguished above all for "not staggering at the promises of God through unbelief," so it was the peculiar character of this eminent child of Abraham, that he never required any thing more, as a ground of hope and comfort, than the plain declarations of God's Word. If God spake any thing, it was sufficient for *him*. Knowing "the certainty of the words of truth," he "conferred not with flesh and blood," but "was strong in faith, giving glory to God." Under this impression he was fully assured, that having found Christ, "or rather been
" found

"found of Christ," he had already found life, nor had he any more doubt about obtaining favor of the Lord, than if he had at that instant been seated on a throne of glory.

At two o'clock he said to his medical attendant, "I shall die; but I bless God, all my affairs, temporal and spiritual, are settled." What admirable composure! and how desirable in such circumstances! He had always recommended to serious persons to settle all their temporal affairs in a time of health, that if they were suddenly removed, they might occasion no needless embarrassment to their families; or that, if they were laid upon a bed of sickness, they might not be distracted by an attention to any secular concerns. He now, as did his family also, found the benefit of this wise precaution. And it will be well, if this hint be attended to by others. But what an unspeakable blessing was it to be able to say, that all his *spiritual* affairs were settled! Alas! how many, that are wise enough for this world, leave the most important of all concerns to the last, and go out of the world in a wretched uncertainty about their eternal state! Thanks be to God! it was not so with him. He had long known where the sinner's refuge was, and who was his all-prevailing "Advocate with the Father, even Jesus Christ the "righteous:" and having lived a life of faith on Him, nothing remained for him to do, but to commit his soul into the Saviour's hands.

Through the afternoon he continued in great agony; but without the least appearance of impatience. In the evening, he grew easier, and thought himself somewhat better; but at ten o'clock, he again altered, and felt so much worse, that he said to the same person, "I am going; I am dying; it is well; I die in the faith of "the Lord Jesus Christ, in love with all mankind," and then concluded with an expression of peculiar affection towards all Christian Brethren; but as his voice faltered, and was very low, the precise words could not be ascertained. His declaration of faith in the Lord Jesus Christ cannot fail of bringing to our remembrance the Apostle's Account of that long catalogue of saints recorded in the 11th chapter to the Hebrews, "These all died in faith." Some observations upon this subject having been introduced in the preceding pages, it is not necessary to dwell upon it in this place: but his love to all mankind, and to all Christian Brethren in particular, deserves especial notice. He had, in the earlier part of his Ministry, met with strong opposition, and endured that persecution, which "all that will live godly in Christ Jesus, must expect "to suffer." But his meekness and patience disarmed his enemies; and his eminent virtues won upon them, so that, in his latter years, he was universally beloved; and every one felt, that to reproach him,

him, would be to fix a stigma on himself. His ardent love to his fellow-creatures left scarcely so much as a pretext for calumny itself to fix upon. They who knew nothing of his fervent intercessions in secret, and felt disposed rather to condemn his unwearied exertions in public, could not shut their eyes against his extensive charities, and his indefatigable labours in the cause of benevolence. But they who had the most intimate acquaintance with him, were often both revived and shamed by his fervent love to his fellow-creatures in general, and to the household of faith in particular. And it is a matter of pleasing reflection, that he died, expressing with his lips, that which had been the uniform experience of his life.

During his illness he was continually uttering passages of scripture. At one time with triumphant exultation he said, " Though I walk " through the valley of the shadow of death, I will fear no evil ; " for thou art with me ; thy rod, and thy staff, they comfort me." At another time he recalled to mind the last words of that blessed and highly honoured Servant of God, Mr. Romaine ; " Holy, holy, " holy Father, Lord God Almighty, blessed for ever and ever ;" and to this he added, " Amen," with a force and energy, which his enfeebled body had appeared at that time incapable of exerting. These eminent saints, *Par nobile fratrum*, were so much cast into the same mould, and so guided by the same spirit, both in their views of divine truth, and in the whole of their ministerial conduct, that one cannot wonder they should so resemble each other in their dying moments.

To one, by his bedside, that was much affected, he said, " Grieve " not for me, I am taken away from the evil to come:" and to another, " Weep not for me, I am happy, very happy:" and soon afterwards he added in the words of that eminently favoured Patriarch, " Lord, now lettest thou thy servant depart in peace ; for " mine eyes have seen thy salvation." There is a common and most unfounded prejudice in the minds of many, who think that the principles of the gospel are calculated to make men melancholy. Here, in the experience of this dying saint, they may see these principles brought to the test. Will any man under heaven behold the effects of them on this Servant of God, and retain this prejudice one moment longer? Hear him! " I am happy, very happy." What made him so? the consideration of his own goodness, and worth, and excellence? No; good and excellent as he was, he abhorred himself, like holy Job,* in the sight of God, and " repented in dust and ashes." Whence then had he such sweet composure in the hour of death? It was from this he " died in the faith of the Lord Jesus ; " he departed in peace, because his eyes had seen the salvation of " God."

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He expressed, as might be expected, much solicitude to comfort and support his dear afflicted partner. And when she expressed her willingness to surrender him to God, if she might but be assured that she should one day follow him to the same blessed abodes, he answered her in terms calculated at once to quicken her soul in the pursuit of heavenly things, and to compose her mind under the present afflictive dispensation; "Seek the Lord, and be resigned to his will, and that shall bring you peace at the last."

Perceiving his departure near at hand, he called for his faithful servant, and took a most affectionate leave of him in these words, "I thank you for all your faithful services; God bless you!"

Towards the conclusion of his sufferings, which now, from the difficulty of breathing, were very great, he continually prayed, "Not my will, but thine be done."

In this manner he languished for a little time, and then fell asleep in Jesus, deeply regretted by all who knew him, and especially, "by all who loved the Lord Jesus Christ in sincerity."

He departed this life January 18, 1797, aged 46. And on the day of his interment, was attended to the grave by hundreds, who did more real honour to his memory by their sighs and tears, than all the empty pageantry of the world could have possibly afforded.



then shall robbery
moves you from I charge, say slow;
is some hero of great fame
the dead brings honour to his name

warlike hero dead
lasted hands the train attend
art's e sounds; no trophies, pressed
colours waving in the wind
in some more awful legends bear
king's frowns denote their grief severe